The Interspecies Newsletter

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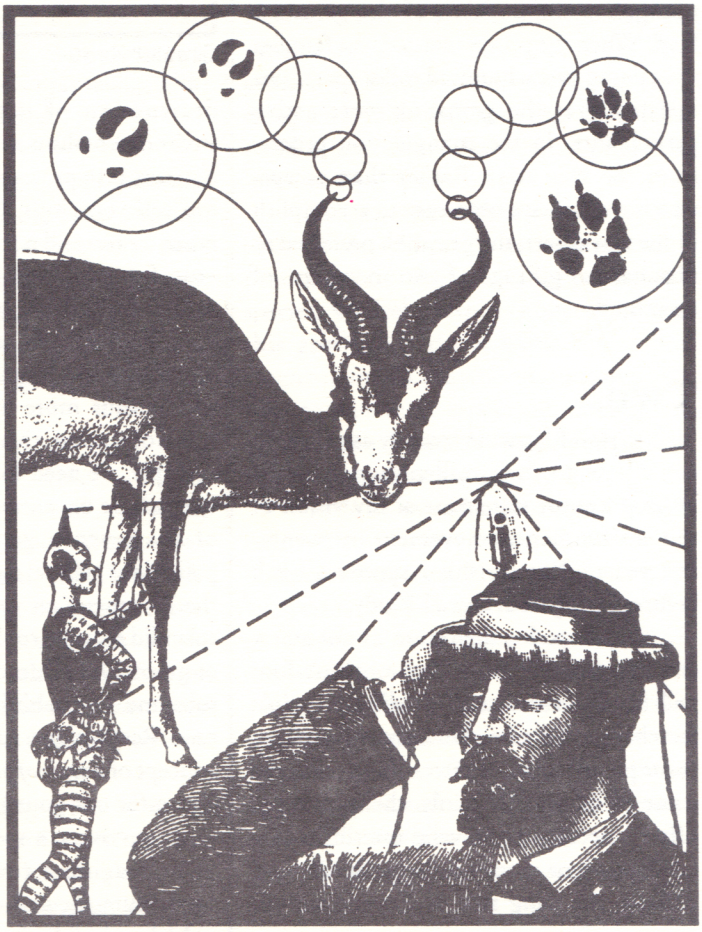
The Antelope Trilogy



Everyone gets sideswiped by experiences that defy mainstream conceptions of how the world works. Once, years ago, I turned obsessive towards my garden and ended up devoting an entire newsletter issue to the fine art of conversing with cabbages and plum trees. This issue is not quite so wild and crazy, although it develops from the same nonlinear nexus of passion, innocence, and synchronicity. The result is a three-part stream of consciousness essay constructed as a connect-the-dots-anyway-you-wish. As John Lennon sang, "let your mind float downstream."

—JN

One.

The African explorer, Donal Brody spent the end of the 1960's living among the San Bushmen of the Kalahari Desert. In a recent phone conversation with me, he related an event that occurred over several weeks time while traveling with a family of twelve San. Donal emphasized several times in our conversation that the San rarely used words to communicate with one another, implying that the tribe possessed some, as yet unidentified, non-vocal method of communication. Today, the San's lack of talk remains his strongest memory of living in that remote community.

One morning, the chief hunter of the family, a man named Twa, walked to the edge of the encampment carrying a medicine bundle containing the horn of a small antelope called a dijker. Twa sat facing away from the family for over an hour, holding the horn lightly between his hands. It slowly moved back and forth before settling on one direction, as if it's purpose bore some relation to a dowsing rod. Twa repeated this same ritual every day over the next two weeks.

One day, Twa returned to camp holding the dijker horn for all to see. With nary a word of discussion, the tribe quickly packed all their few worldly possessions, and set out in the direction indicated by the horn. They traveled for the rest of the day, and finally made an encampment just before dusk. The next morning, the family had already started packing as Twa once again strode to the edge of the camp to let the dijker horn settle on a direction. The tribe followed the horn for another complete day. No one seemed interested to communicate the purpose of this movement to Brody , so he simply followed the group, feeling increasingly b e w i l d e r e d.

On the third morning Twa returned to camp clearly excited, a mood that got picked up immediately by the others. Once again the family started walking in the direction indicated by the horn. Suddenly a few of the children pointed wildly at an object they spotted on the horizon, although neither Brody nor the San adults could see it. Within the hour, all the rest of the San saw it as well. Yet it took nearly two more hours of hiking before Brody finally sighted two dots moving toward them from one point on the hazy horizon, and a single dot at another point.

The San men dropped their belongings, quickly strung their bows, and ran off toward the moving dots along the horizon. Several

hours passed. When the men returned they carried two dead gemsbok, a large species of South African antelope with horns up to four feet long and pronounced black and white geometric markings on the face and back. The hunters were accompanied by two other families of San.

It took Brody a few days to figure out what had happened. Apparently, hunters from each of the three families had spent the last two weeks using dijker horns to triangulate the position of the gemsbok herd. When the process started, the families were living over a hundred miles apart. Twa insisted that the gemsbok were active participants in the triangulation process from the very start. Rather than escape, which would have been easy to accomplish in the vast desert, the gemsbok preferred to negotiate a "gifting" of two members of their herd.

Two.

Orion Magazine recently asked me to contribute to their millennium issue by writing a short statement of my vision of the environmental movement in twenty-five years. I wrote this response a week before talking with Donal Brody.

My hope for the future is not a new environmental strategy. Environmentalism will never serve us as a guiding principle for change, because the current paradigm turns people into volunteer soldiers for the cause of nature. Certainly, the movement offers a necessary and valid interim tool, a co-dependent response to polluters and defilers, the yang side of the current yin

Addax

Greater Kudu

destruction of nature. But in truth, environmentalism must eventually dwindle if nature is to prosper. The movement is far too self-conscious, human-centered, too much a *cause* and not enough a heart space--too few people doing good against too many people doing bad.

The change I anticipate bores deeper into the human heart, eyes and unconscious and is thus more aptly referred to as a transformation than a change. For one example, we need to learn how to operate our culture on nature's time. The concept of the seventh generation—voting in politicians whose constituency represent the 7th generation yet unborn—offers one splendid political tool for attaining this state of grace. Our educational system needs to subsume the established 3 R's with a fourth one: Respect for nature. I envision the concept of *a sense of place* as the most crucial lesson for our young people to learn if we are to survive as a species.

Imagine a four year high school curriculum focused on tree planting. Not only does it enlist an enthusiastic army to heal clearcuts and green our cities, but teaches botany, natural history (much more pertinent than the current American white man's history), climate, soil geology, and perhaps geometry in terms of morphogenesis. Tree planting demonstrates the multidimensional lesson that nature is personal, communal, political, spiritual, healing, egalitarian.

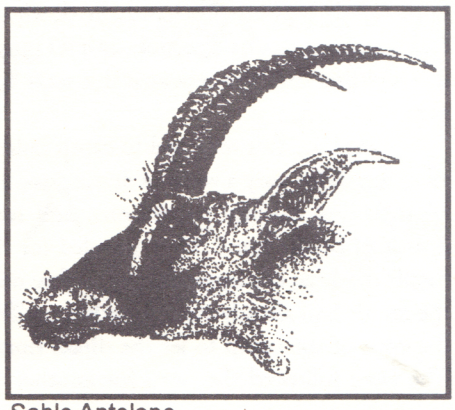
A respectful perception of Gaia will emerge as an instrumental catalyst of this human transformation. For Gaia to be true, communication must be the norm in nature. In ten year's time, new technology will prompt a more convincing replication of Cleve Backster's electrode research on plant communication. For instance, a bramble not only reads the voltage emanating from a deer and determines whether the deer is hungry or not, but instantaneously communicates its defenses to brambles around the world. The entire species evolves in synch with these communications. By such research, Gaia is finally understood to be a communication network that contains aspects of mind, emotion, and sensibility.

A similar leap of imagination and technology will show that the horns of antelope serve as a kind of a Gaian antennae. It will be demonstrated that the death of an endangered oryx in North Africa affects egg and sperm production of oryx in a US zoo. Rupert Sheldrake's controversial theory of Morphic Resonance is eventually pronounced true, and soon thereafter popularized in mainstream culture as "nature's internet".

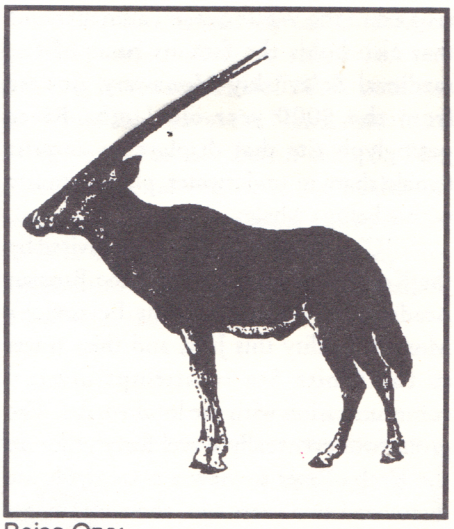
One important result is that humans everywhere begin to meditate as a means to plug in to nature. Thus Gaia eventually emerges as the background hum of a new politics, economics, poetry, media. Communities will form on the ideal of a citizenry transparent to the ecosystem, rather than on the counter-productive model of human society as an opaque layer applied on top of nature.

Three.

Back in the present: the breeding of endangered species at locations distant from their natural habitat has become a winning strategy in the battle against extinction. Texas seems to be one of the major centers



Sable Antelope



Beisa Oryx

of African breeding, probably because the ecosystem and the climate so closely approximates conditions on the savanna and veldt. Fossil Rim, located southwest of Fort Worth is one of most successful of these centers, with a successful program for several species of rare antelope, as well as white and black rhinos, red and maned wolves, and the prairie chicken which was once a common sight in south Texas but which is now nearly vanished from the wild.

At a recent visit to Fossil Rim, I was especially struck by the board of director's success at balancing a non-profit structure for the breeding program, alongside a for-profit Public Safari program to support the land and infrastructure. As guest of the chairwoman, long time IC supporter C. Jurzykowski, my stay at Fossil Rim included close encounters with many of the animals in the 2300 acre facility. I will be content to mention just one.

How often does anyone get a chance to sit at the feet of three white rhinos and pat their sides as they gaze longingly into our eyes? The experience was one of intense humility towards these most ancient mammal elders. Yet just as the popular media ignorantly demeaned the gorilla as a violent monster until Diane Fossey proved otherwise, so the white rhino remains demeaned as the creature we see so often charging land rovers and scattering photographers up into the trees for safety. The personality of the black rhino seems more akin to the public image, a creature I felt content to view behind a thick fence. The black rhinos snorted and tensed at our presence.

From the perspective of interspecies communication, the shape and the purpose of antelope horns provided the most provocative discussions of the trip to Fossil Rim. How is it conceivable that animal behavioralists sit content to describe antelope horns as nothing more than pointy weapons used for courtship display and battle? As the illustrations on these pages demonstrate, the array of horns is dazzling, includes helixes, arcs, sine waves, parabolas. These horns are attached directly to the skull above the brain's frontal lobe between the eyes and the ears.

Unlike deer that shed their antlers each year, antelope horns are grown for the life of the animal. They are exceedingly hard on the outside, yet filled with a spongy, nerve-rich tissue inside. In fact, the structure of horn with it's nerve-rich interior seems rightly analogous to the spermaceti case that resides inside the forehead of a sperm whale. The whale utilizes this case to focus and receive the vast array of echolocation clicks that comprise the species perceptual and communication capabilities.

That the hard outside of antelope horn vibrates when struck by sound waves (and most likely other select wave forms as well) seems abundantly clear. That the shape, the curl, the bumps, and the length of each species' horns either amplifies or curtails *specific* frequencies is also clear. With no proof to offer, but with much intuitive experience about animal communication, I would suggest that each antelope species conceivably possesses the apparatus to receive (and possibly transmit) wave-borne

Blackbuck

Gazelle

information optimized for processing by other members of its own species.

Animals perceive the world and communicate with others of their own kind in remarkable ways. Sharks sense electricity, and hone in on their prey not so much by sight or sound, but by the voltage a wounded or stressed fish puts into the water. Termites possess the rudiments of a language based, not on words, but on pheromones or fragrances which are read and interpreted by other termites. Migratory birds and dolphins possess magnetite in the inner ears or brain case. This substance naturally aligns to the Earth's poles and allows the animals to accurately navigate vast distances.

Though all of the instances above may be true, ascribing antennae to antelope seems another thing entirely. Or is it? A radio is a relatively simple electronic mechanism, certainly of a simpler construction than the mammalian brain. The vertebrate nervous system is electronic in function, which is the precise reason sharks sense voltage to find their prey. The fact that no species has yet been found to possess built-in "radio" technology, may be a result of nothing more than our lack of taking the idea seriously—our scientific culture's general insistence that such a concept does not deserve serious scrutiny. Yet if it *were* true, it might explain much of what we now refer to as psychic phenomena. It could explain Sheldrake's morphogenetic fields. And Gaia.

I would propose that a study be done on the waveforms that different-shaped

antelope horns naturally optimize, and how those specific waveforms might affect that antelope species social behavior. The experiment could be designed rather simply, using a broad-band radio transmitter as the communication mechanism for a classic stimulus/response experiment.

—Jim Nollman May 1999

The IC Website

IC membership rose by about a third last year as a direct result of people accessing our website, contacting us by email for more info, and then becoming members. This process occurred many times although our site consisted of nothing but text files. Nearly half of these new members reside outside the USA.

My recent writing about the Makah whaling issue also increased web traffic. The major point was that the Makah traditionally ate humpbacks, but never gray whale meat because it is toxic. This crucial fact was not being reported anywhere else, and led to many visitors finding our site for the first time.

We've just finished a major overhaul of the IC website. It includes what may be the most comprehensive Internet library of book reviews on subjects related to nature. Over sixty-five reviews are compiled from twenty years of IC newsletters. We also added newsletter essays dating back to the mid-1980s. There are descriptions of field projects past, present, and future, and even a few audio samples of recorded music with orcas. Each of the forty-odd pages has a colorized version of a graphic taken from some past newsletter.

Our site has also become a part of a very powerful community of sites called the Lycos Virtual Library, one of the major gateways of the entire Internet. The gateway was recently described to me as a "European Yahoo for intellectuals and students." One bonus of membership is that our own site is indexed for search. Go to our homepage, and try a search on the word beluga.

Phase two of the website design begins later this summer, when we digitize a closet full of audio cassettes of human/whale interactions dating back twenty years. We'll edit the best audio on a Mac, compile the samples into a database, and then post portions of it on our site. If a visitor desires a copy of a specific sample, he or she can download it directly.

If we fundraise a few more key pieces of computer equipment (see page 7) we'll be able to distribute custom CDs of interspecies music, made right here in our office.

Take a peek at the IC site at:

www.physics.helsinki.fi/whale/intersp/homepage.html

Soon we'll have this simpler address:

www.whaleweb.org/interspecies

Guro antelope spirit mask, Ivory Coast

Beluga Update

IC's project with the beluga whales in the Russian Province of Karelia continues to develop nicely. Contact was made this winter with Vsevolod Belkovich, a Russian cognitive scientist conducting the only in-depth communication study with beluga whales occurring anywhere in the world. Belkovich agrees that if any cetacean species deserves a concerted attempt at interspecies communication, it is the beluga. His study is based in the White Sea, on a small island that also holds the famous ruins of the medieval Solevitskiy Monastery, not far from the 5000 year old Umba River petroglyph site that displays an ancient female shaman underwater, playing music with a beluga whale.

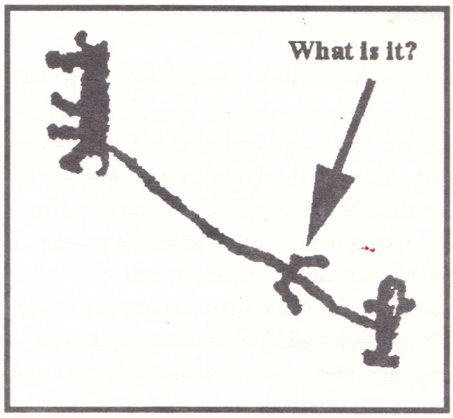
IC's Jim Nollman has been invited by the Karelian government and the Russian Academy of Science to visit Belkovich's Moscow facility this July, and then travel to the White Sea to attempt musical communication with the local whales. The group will eventually travel forty miles up the Umba River to view a petroglyph site discovered two years ago, showing images of humans and beluga together.

It is encouraging to note that the Karelians are becoming pro-active about developing eco-tourism (based on whalewatching and petroglyph study) as a viable alternative to their only other economic possibility in sight, which is clear-cut logging. To help keep the economic fires lit, IC's energetic Finnish representative (and administrator of the very successful Internet Whaleweb), Rauno Lauhakangas, has traveled to Petrozavodsk twice this winter to discuss strategies for developing whalewatching on the White Sea. Everyone seems to agree that a film describing the connection between whales, petroglyphs, and the vast Karelian wilderness, is the best next step.

The project now has a film component as well. Last summer, the Toronto-based company, Canaz Productions made a short film with IC in southeast Alaska working with humpback whales and biologist Fred Sharpe of The Alaska Whale Foundation. The Canaz producer, Patricia Sims, became fascinated by the film possibilities suggested by Nollman's petroglyph expedition to Karelia last September.

Patricia wrote a film proposal, and then successfully raised enough funds to subsidize Canaz's full participation in this summer's project. Along with two other members from the Canaz crew, Patricia will join us in Moscow and on the White Sea to scout locations, and expand relations with our Russian hostess, Nadezhda Mikhailova, who is the government spokesperson for Karelian foreign projects.

The film, tentatively called: *Belugas Speaking Across Time*, is scheduled for shooting in the summer of 2000, both on the White Sea and on the North American beluga grounds off Baffin Island. The intended theme contrasts the health of beluga populations in Karelia and in Arctic Canada and focuses on IC's attempt to communicate directly to these so-called "canaries of the sea.".



This 4000 year old petroglyph from the White Sea makes it clear that some of the Karelian tribes did hunt beluga whales. The image shows a crew of 3 in a boat, with a harpoon line sticking in a whale. The relative size of men and whale strongly suggests a beluga. The object on the line is an inflated seal bladder used to tire the animal by keeping it from diving, a device still used today by whalers in eastern Siberia. This image (and the question as well) were recently emailed to IC by Vadim Lihachev, a petroglyph specialist for the Russian Academy of Science.

Picking Our Battles

IC member, Patricia Michals responded to a recent renewal notice we sent out that focused largely on the Makah whaling issue. She responded: "I've always appreciated your efforts on behalf of whales and other species. But why focus so much attention on five whales, when the Japanese and Norwegians are killing thousands. Why not initiate a boycott of their goods and services?

It's a good question, and the answer hopefully explains the long term strategy of this organization. During the early 1980's I spent two difficult years working alongside environmentalists to stop the killing of dolphins within Japan. For a short while, I was even point-person for a boycott against Japan Airlines

The experience taught me two lessons. First, we need an army of eco-warriors in these times of accelerating extinction. Everyone who cares about the wild needs to fight greed before species are lost forever. Second, lasting change can not be forced on a culture from the outside looking in. Change is an arena of minds, education, culture, spirit. People have to want it.

IC was founded to promote *creative* solutions to the environmental crisis. We focus on transforming people's perception of animals. To succeed at this venture, our work is *for* nature, not *against* eco-villains.

IC remains very active on the Japan front. We are among a small cadre of Westerners who work alongside Japanese nature clubs, whale societies, and the Media, providing free consulting on the value of living whales—economically, aesthetically, spiritually.

And we are definitely having a longterm effect. Although the transgressions of Japanese whaling corporations remain ample, a parallel groundswell of whale appreciation is fast developing among the general public inside Japan. In fact, whalewatching is growing faster within Japan than anywhere else in the world. Wherever it succeeds, it generates more money locally than coastal whaling ever did. The result is a withering of whaling.

IC got involved in the Makah issue because, clearly, this is not just about five whales. Japanese corporations have offered free equipment to the most vocal of the Makah whaling boosters. This support is offered to erode the U.S. anti-whaling position within the International Whaling Commission.

In my role as a consultant of whale issues, I was well-positioned to speak directly to the Makah Tribal Council. I cautioned them about the long-term backlash against their stance.

It seemed especially duplicitous that the Tribal Council was using the Media to promote gray whale killing as a proud tradition of ceremonial food-getting. I once worked alongside native whalers in Alaska, which gave me the insider's knowledge that the Makah would get sick if they ate the toxic flesh of the gray whale. A tribal historian later wrote me, confirming my suspicion.

Many people witnessed the whale getting killed on camera. But few will ever see the tons of semi-toxic whalemeat getting dumped when the Media finally leaves the scene.

The aftermath to the killing is especially discouraging. I recently contacted some of the journalists covering the Makah event, offering evidence that the meat will not be eaten. Yet not even one journalist was willing to report this information. I don't know why, although I must conclude that the reporters on the scene ultimately support the Makah whaling venture. So it goes for the Media's impartiality.

One more thing. The IC office is located on an island in Puget Sound not far from the Makah homeland. Getting involved in this issue provided us with an opportunity to follow the good advice of acting locally and thinking globally.

The Charged Border

Jim Nollman's new book, *The Charged Border: Where Whales and Humans Meet,* (Holt) has recently hit the stores. Rather than trumpet our own cause, here's a ridiculously brief excerpt from a review by well-known philosopher, Mark Bekoff. Try it. You'll like it.

"The Charged Border is essential reading for all those interested in the many and complex issues centering on how humans do interact, and ought to interact with non-human beings (animals). Suffice it to say there are many gems in this book."

Book Reviews

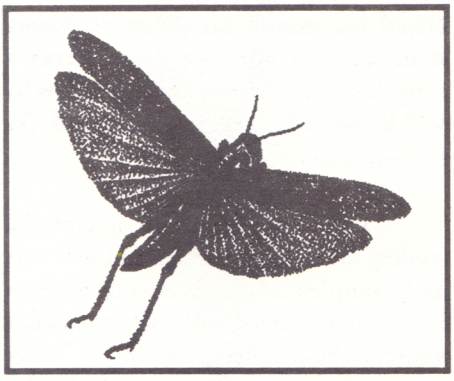
The Voice of the Infinite in the Small

By Joanna Elizabeth Lauck, Swan Raven and Co. 1998

People acknowledging a personal and even a totemic relation with animals will become more common as species go extinct and habitat vanishes. The rationale is easy to understand when the animals are dolphins, pandas and elephants. But who would have expected anyone to promote interspecies relations with insects? Yet this is precisely what Joanna Lauck does in her wonderfully written book, which firmly and exhaustively confronts our culture's unwarranted fear of insects. As Thomas Berry notes so well in the introduction, the time has come for humans and animals to turn toward each other.

...affinity for a particular creature is always a gift, linked inexplicably to our essential nature. Perhaps the species that mirrors some aspect of our wilderness identity waits, with insect diligence, at the entrance of our conscious awareness. Maybe we have only to become aware of our projections and seed our imaginations with new ideas and stories to create a pathway that permits their entry and helps us return to our native place.

...While standing in the aisle amidst an assortment of plastic crickets and ladybugs created to add interest to floral arrangements, a woman with a toddler in hand walked by me and pointed to the plastic insects. "Oh Jeffrey, look, bugs! Ick!" "Ick", echoed the child, the lesson learned without protest.



...although most ants will fight any strange ant, even one of the same species that lives in a nest a few hundred yards away, the Argentina ant recognizes as family all others of its species.

...What is often humbled in a painful encounter with another creature, especially a small creature like a scorpion, is the self-important, inflated parts of ourselves.

Kinship with the Animals

Edited by Michael Tobias and Kate Solisti-Mattelon, Beyond Words Publishing, 1998

Contributors to this anthology include many friends of the interspecies extended family including chimp observer Jane Goodall, horse empath Linda Tellington-Jones, antelope healer Christine Jurzykowski, and Interspecies curmudgeon Jim Nollman. The editors deliberately chose stories and essays that present diverse views of animal awareness and communication. Encounters with the natural world run the gamut from turtles and prairie dogs, to hornets and giraffes.

...He was six years old. From birth, he had never really enjoyed good health. It was not as if anything was specifically wrong, yet nothing was quite right either. Swollen joints, less active than the rest, thinner too. We found him fully horizontal one afternoon. "Quick, prop his head up," someone said. A giraffe must have its head elevated or else the buildup of unused pressure causes an aneurysm of the brain. We spend the next forty-eight hours with this gentle giant on our laps. (Christine Jurzykowski)

...The whales did not seem ferocious to my unpracticed eye. Even in those days, I didn't believe much of what I read in the newspapers or science texts. Nor did I ever call this being a "killer whale." They were orcas to me, and that conscious choice of nomenclature helped immensely in establishing a friendly protocol between us. Ironically, I felt that if there was any risk to swimming with orcas, it was that whales would perceive me to be a generic man—the same old story of me getting interpreted as a mean-spirited creature possessed of a long history of harming their kind. (Jim Nollman)

...Two boys were holding the chickens upside down, swinging them in circles, their legs tied. I purchased them, put them in the back of my van, drove frantically in search of a place without humans where I could leave—a riverbank with thick brush. It was nearly dark. But there was no place that was not inhabited. Every creek had herders nearby who would capture the chickens and stew them. (Michael Tobias)

Dolphin in History

John Lilly, Ashley Montagu, William Andrews Clark Library Press, 1963

This rare book was donated to IC by John Lilly at a recent conference in Tokyo. It comprises the annotated text of separate speeches delivered by these two famous thinkers at a time when people were just starting to perceive dolphins as intelligent animals. As a forty year old example of the mostly modern literary phenomenon of human/animal history, the slim blue volume exists as a precursor to the themes of so many other books about animals.

...It is of interest to note that, in connection with the vegetable feeding habits of the Kamerun dolphin, Lycophron, in his *Alexandra*, makes his dolphins feed on trees, and Ovid, in the *Metamorphoses* describes a flood in which the dolphins take possession of the woods. (Montagu)

...In 1945, the wife of a well-known trial attorney residing in Florida was saved from drowning by a dolphin. This woman had stepped into the sea with a strong undertow and was immediately dragged under. Just before losing consciousness, she remembers hoping that someone would push her to shore. "With that, someone gave me a tremendous shove, and I landed on the beach, face down, too exhausted to turn over...when I did, no one was near, but in the water a porpoise was leaping around." (Montagu)

...A human shouts some words over the water of the tank in which the dolphin is residing. A single word may be used or many words—it makes no difference. Eventually, the animal in the tank will raise his blowhole out of the water and make some sort of humanoid emission or whistle or clicks in a delphinese fashion. If the human immediately replies with some word or words, the animal may immediately respond, the human answers, and a vocal transaction is underway. (Lilly)

...A new science one might call anthropo-zoology or zoo-anthropology. This science is a deep study of human beings, of animals, of their mutual relations, present and potential. In this discipline, researchers encourage close relations with the animal, and study the developing relation between human and so-called "beast".

The White Bone

Barbara Goudy, Henry Holt, 1998

This book develops a great literary device. As Watership Downs was a brilliant novel describing the behavior, society, and mythology of a warren of rabbits, so this book tells a similar tale about an elephant family struggling to survive in modern Africa.

The book's animal protagonists seem caught in a descending spiral dominated by overpopulating humans whittling away at their habitat, and human poachers greedy for ivory. In the midst of this daily struggle, Gowdy weaves the compelling story of a lame female baby elephant learning to become an adult in a matriarchal society where only females change their names at puberty. Males keep their birth names because physically they only grow larger with age, not different.

The book tells of many other creatures as well, including hyena, cobra, and antelope. Reading a book like this always makes me wonder if the author is anthropomorphizing or simply telling it like it is. Highly recommended.

...a time of mating and of spectacular confrontations between big bulls. So much is bound to happen, in fact, that cows arriving at a gathering customarily greet each other by declaring their chief intention(next to eating of course): "I come to seduce." "I come to gossip." I come to enlighten."

...The stench of vehicle. Within seconds everybody has gone still, everybody has caught the sound or smell. Trunks pivot toward She-Scares and She-Demands, either of whom will signal the next move. There is a good chance that the vehicle isn't headed directly here—vehicles don't drink at the watering places and none have been seen at Blood swamp in twenty-five years.

...There is nothing green here and nothing in flower and nothing not withered. Almost every tree is black with vultures, the earth a pandemonium of bones poking through drifts of red dust or, where the ground has been burned, through black ash. The skeletons belong to the grazers., but it is those zebras and wildebeests and gazelles still standing who seem more dead, less lucky, than their fallen relations. The living haven't any young among them, and even the carnivores seem to find this hard to believe. The jackals trotting among the Thomson's gazelles hold their muzzles up and scour over their shoulders, as if searching for something more sprightly and delectable than the wretches whose trembling legs they look through.

A Wish List

Technology fundraising becomes a necessity once an organization starts growing its Internet presence. The visibility we offer makes it eminently worthwhile. An increased membership is the immediate result. Corporate self-sufficiency may occur down the trail.

Last fall's fundraising campaign was successful and resulted in the purchase of a basic Macintosh system and software to provide an internet presence. *Digidesign* graciously donated a digital audio card along with audio software. This offers IC a good start toward its second phase of internet development.

IC has a cassette library of over twenty years of recordings of whale sounds and musicians in dialogue with various animal species. We feel a responsibility to archive this growing body of work before the magnetic media starts to disintegrate. We plan to edit these tapes, and develop an online audio database so anyone can access this music and sound directly.

To do so, we seek a donation of $1400 to purchase a few essential pieces of computer hardware. How will the money be spent? Digital audio necessitates the purchase of a second hard drive and SCSI card dedicated to audio recording. To control the flow of data in and out of the computer we need a digital mixer and stereo monitor speakers. To archive the edited audio samples, and re-package it or sale, we need a CD writer and software.

Please help us if you can.